Summary of Chapter 6 of the Sù Wèn

Yín Yáng Lý Hé Lùn – The discourse on the separation and reunion of Yín and Yáng. *

Literature used: Nelson, Liansheng Wu and Andrew, Qi Wu, Yellow Empero's Canon Internal Medicine [2]

* Wu [2] translates the title as: "The individual activities and the mutual functionings of Yin and Yang." To my opinion this is not the best translation, so I used another. Lí-Hé means "separation and reunion."

Paragraph 1

Yín and Yáng are not absolute. They are only a name, which has no shape. Their principle never changes.
The law that governs does not falter, although everything around it changes according to the point of reference.

Heaven = Yáng, Earth = Yín.
Day = Yáng, month = Yín.

Notes from lessons:
One Yín, one Yáng, this will never change.
The law of Yín Yáng does not change.

Paragraph 2

Yín provides form, Yáng enables growth.
Yáng governs Yín; Yín commands Yáng.
Spring its warmth gives rise to birth.
Summer its fire fuels rapid growth and development.
Autumn its coolness matures and provides harvest.
Winter its coldness forces inactivity and storing.
This is the rhythmic change of nature.

If it is disrupted, then the four seasons are disrupted, the weather becomes unpredictable and the Qi of the universe will lose their normality.
This principle also applies to the body.

The Qi of Heaven descends. The Qi of earth rises. In the earth is Yín in Yín. Just above the ground is Yáng in Yín.
Zhang Jie-Bin [5] writes: when Yin Yang depart from each other, they are separate so that there are Yin and Yang meridians. When Yin and Yang are united, they become one single unity.

Notes from the lessons:
If Heavenly Qi not confirms the rules of the seasons, then it's blocked.
Everything in the universe follows Yin and Yang.
No matter the change, you can always explain it using Yin Yang.

**Paragraph 3**

Separation and union of the three Yin and three Yang.
If facing south, the front is Yang, called Guangming (光明).
The back is Yin, called TaiChong (= Di, earth).
That which is above ShaoYin is TaiYang.

TaiYang is Yang in Yin. So, TaiYang is growing.
TaiYang its root is Zhiyin BL-67. TaiYang its fruits = Mingmen BL-1.

Upper body = (overabundant) Yang, called Guangming.
Lower body = Yin, called TaiYin.
TaiYin (Pi) is below Guangming.
Yangming is in front of TaiYin = called Yang in Yin. So, Yangming is growing.

JuYeIn = Biao (external), called ShaoYang.
JuYeIn = exhaustion of Yin, the extreme of Yin and end of Yin. It gives birth to the beginning of Yang. We call this ShaoYang within Yin.
Lu [5] writes: Superficial counterpart of JuYeIn is called ShaoYang, because when Yin is decreasing, Yang will begin to generate.

The root of ShaoYang = GB-44, which is called ShaoYang in Yin.
Maoshing Ni [4: 28] writes: ShaoYang is pivot between interior and exterior.

Thus:
Three Yangs:
- TaiYang controls surface (superficies), spreads Yang Qi to guard Biao, so it is open.
- Yangming controls interior, receives Yang Qi to support the viscera, its action is storing, so it is closed.
- ShaoYang is between Biao Li (external, internal), so it is the pivot (axis).

The three Yang do not act separately. They act in unison.

Notes from lessons:
Guang means 'wide, vast, extensive', ming means 'bright'.
TaiChong means Chong Mai here.
Ren Mai runs at the front of the body and meets Yangming.
Chŏng Mài goes with Shăoyīn.
Tàiyáng is external of Yángmíng.
Míngmén = eyes.
Yīn and a Yáng gate between Heaven and Earth.
Thus Tàiyáng opens – the pores.
Yángmíng is very Yáng, then Yīn meridians open to receive Yáng Qì.
Yáng in Yīn = growing of Yáng.
Yīn in Yáng = growing of Yīn.
Max. Yīn of Juéyīn also is the start of Tàiyáng.
Shăoyáng is in charge of the opening and closing of Yáng Qì.

Paragraph 4

Yáng guards muscle and superficialies = outside.
Yīn nourishes viscera = inside.

'Inside' (middle) = Yīn. Chŏng Mài is below Yīn, so it is called Tàiyīn = a component part of Yīn in Yīn.
The root of Tàiyīn begins at SP-1, called Yīn in Yīn.
Behind Tàiyīn = Shăoyīn.
Shăoyīn its root = KID-1, which is called Shăoyīn in Yīn.
In front of (anterior to) Shăoyīn is Juéyīn = exhausted Yīn in Yīn.

Three Yīn:
  Most superficial.
- Shăoyīn – when Shèn-Qì is ample, then Gān and Pí will bring their functions of open
  and close into a full play = pivot.
- Juéyīn – collects Yīn-Qì, transmits to interior = close. The internal gate. Nature =
  storing. Deepest inside of Yīn.

Juéyīn is surrounded and preceded by two Yīn channels, so it is the most Yīn.

Lu [5] writes: The parting and meeting of Yáng meridians takes place in external or
superficial regions.
The parting and meeting of Yīn meridians takes place in internal or deep regions.

Paragraph 5

Yángmíng = very Yáng. Thus Rè problems, so cool it. (that's why it has the four big).
Shăoyáng has stagnation problems, so smooth it.

Tàiyáng disease have to do with something closes, so let sweat.

There is one Yīn and one Yáng.
Remarks

<table>
<thead>
<tr>
<th>Zàng</th>
<th>Organ type</th>
<th>Location in body</th>
<th>Season</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xīn</td>
<td>Yáng</td>
<td>Yáng (upper)</td>
<td>summer</td>
</tr>
<tr>
<td>Fèi</td>
<td>Yīn</td>
<td>Yáng (upper)</td>
<td>autumn</td>
</tr>
<tr>
<td>Shèn</td>
<td>Yīn</td>
<td>Yīn (lower)</td>
<td>winter</td>
</tr>
<tr>
<td>Gān</td>
<td>Yáng</td>
<td>Yīn (lower)</td>
<td>spring</td>
</tr>
</tbody>
</table>

Pi = extreme Yīn in Yīn.

The second pivot of Tàiyáng and Yángming is Pí ↑ Wèi↓ (Zhōng Qi).

Bibliography